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For Others.

Weeping for another's woe,
Tears flow then that would not flow
When our sorrow was our own,
And the deadly, stiffening blow
Was upon our own heart given
In the moments that have flown!
Cringing at another's cry
In the hollow world of grief,
Still the anguish of our pain
For the fate that made us die
To our hopes as sweet as vain;
And our tears can flow again!
One storm blows the night this way,
But another brings the day.
—Rose Hawthorne Lathrop.

Exhortation To Various Graces.

Written by Polycarp, a disciple of St. John and burned at the stake after being a Christian 86 years.

For I trust that ye are well versed in the sacred scriptures, and that nothing is hid from you, but to me this privilege is not yet granted. It is declared then in these scriptures, 'Be ye angry, and sin not,' and 'Let not the sun go down upon your wrath.' Happy is he who remembers this, which I believe to be the case with you. But may the God and Father of our Lord Jesus Christ and Jesus Christ himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long suffering, forbearance and purity, and may he bestow on you a lot and portion among his saints, on us with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in his Father, who 'raised him from the dead.' Pray for all the saints. Pray also for kings, and potentates and princes and for those that persecute and hate you, and for the enemies of the cross that your fruit may be manifest to all, and that ye may be perfect in Him.

Prayer.

We read in Sunday School lesson of Jan. 20th: And in the morning a great while before day, he went and departed into a solitary place to pray. We learn from the narrative that when the Saviour felt it necessary to pray, he very frequently resorted to some solitary place, where he was without any molestation from any one. Where he could be alone in sweet communion with the heavenly Father. It seems by the way he expressed himself to the Jews, in John's Gospel, 5:19: If Jesus, the son of God manifest in the flesh, was to look unto his father for aid to enable him to fully discharge the duty assigned to him, how much less are we able to fulfill our calling in life, unless we ask him for spiritual strength. We have not much promise of receiving unless we ask. The Saviour says, ask and you shall receive. Receive spiritual strength to help in every time of need. He went out into a solitary place first. This gives us the example of secret prayer, that if we stand in need of anything, we should give ourselves to him in prayer. Jesus says, pray to your Father in secret, and your Father which seeth in secret shall reward you openly. It

ought to be just as natural for us to pray, as it is for us to partake of our daily meal, for it is only Jesus who can supply us with spiritual strength. It is to him we must look for that heavenly monitor, the Holy Spirit, to lead, guide and direct us through life.

Secondly, he rose up early. By this we should learn never to be too late for prayer. It is a very easy thing for us to rise early in order to attend to our secular affairs. But our main object in life should be to work for Jesus and to advance his cause. If we only were ready to consecrate ourselves and all we have to the Lord and lay up treasures in heaven. Early rising will profit us much in time to come.

This subject has been pressing itself on my mind. Nearly all Christian people will admit that what we have in our possession in this world is a blessing from God. Even our prosperity we are willing to attribute to him. But we must bid adieu to the things of earth. To whom do we distribute our earthly treasures? The Saviour says the first and greatest commandment is, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.' The Lord is also a jealous God. Is it possible that when we come to that time that we will forget the Giver of all good, and will not even make him an equal heir with our children? Is it any wonder the Saviour said the children of this world are wiser in their generation than the children of light. Suppose the brethren would have made that one of their distinctive features, instead of some other idol which has caused so much contention, and made the Lord an equal heir with their children, and put it in the Lord's treasury to be used for the spread of the gospel, and the advancement of his cause, where would her borders be? We might have a church in every city and county in America, and we would not be strangers to China and Japan, and the isles of the sea. I think the subject is worthy of our consideration. I would like to see the subject agitated through the BRETHREN EVANGELIST, until every one that counts himself a steward, will fall into line with me. Who will be the first to respond?

D. B. LEHMAN.

Marcus, Iowa.

A Trip To North Manchester And Mexico.

On our way home from Nappanee we promised ourselves a visit to North Manchester where my wife had some near relatives and many old friends.

We came there on Saturday evening, and as there had been an appointment, we preached in the evening and on Sunday morning and evening to fair audiences.

This church has no regular pastor at present, but Bro. W. C. Perry officiates for them as often as he can.

We were compelled to leave for Logansport on Monday morning

to visit my brother-in-law, who lives in that vicinity, and to get our little boy Glenn in whose care we left him while we were at Nappanee. It was very cold during our visit to Logansport, and on that account did not enjoy our visit as well as we otherwise might have.

As we were going through Mexico we noticed Bro. Otho Fisher on the depot platform anxiously watching for some one. But on our return we looked for him in vain.

We stopped at Denver to visit my wife's relatives, and in the evening went down to Mexico, expecting to hear Bro. Bashor. And what was our disappointment to find that our brother was too sick and tired to preach that evening. As the word had been spread to this effect, very few people came out, and so could consistently withdraw from preaching.

Everyone seems to be very anxious to hear our brother, and I have no doubt but that he will meet with success. There are but very few members here. Bro. Cober had held a few meetings, and received about five of the prominent citizens of that place into the church. So thus there is a nucleus, around which may cluster a large church in the future.

There were two other protracted meetings going on—the German Baptists and the Baptists. The Baptists have grown up wonderfully during the last few years. There was a time when they were very nearly becoming extinct. But they obtained several members, the children of Dunkard parents, whom should have been in the Brethren church. I only mention this to show the prospect of the church at this place. Had the Brethren church been organized and her gospel-alone doctrine been truly presented here, we would no doubt have had the majority of those who now constitute the Baptist church.

We attended the services at the protracted meeting of the Baptist church on Thursday evening, and found the members a hard working, energetic organization, with excellent singing, which is a great feature in a revival meeting. The minister, too was quite eloquent. But with all these things apparently against him, we have so much confidence in our brother's ability and the doctrine he advocates that we have no fear as to the result.

On Thursday evening, we were told, Bro. Bashor feeling the need of a little exercise wended his way to the German Baptist church. After the services were over, the officiating elder announced that if there were any Progressive Brethren present they were at liberty to announce their meeting. Bro. Bashor took advantage of this kindness and did so. This unusual and unlooked for liberality surely deserves notice. Such Christian conduct cannot help but have its good effect.

I am really sorry that circum-

stances were such that we could not meet Bro. Bashor, although only a few miles distant. However we hope as he expects to come to Ohio soon we shall have the pleasure we were denied there.

My visit to Indiana was of such a pleasant nature that we shall not easily forget the kindly associations we enjoyed there.

On Friday evening we lectured on my travels abroad in the Opera House at North Manchester. As there were three other organizations assembled, and a protracted meeting going on, we did not get the attendance we otherwise would have had.

EDWARD MASON.

Battle of Bunker Hill.

While in the course of human events, and for the suppression of error and tyranny, the literal Battle of Bunker Hill was fought June 17, 1775, and while it is said that history repeats itself, we find that before those noble men went forth to meet the enemy they were assembled at Cambridge, and the president of Harvard University offered prayer to the God of the Bible, for courage, strength and protection to overcome the enemy. Likewise we marshalled our forces on Jan. 10, 1889, in the Bunker Hill church, Miami Co., Ind., and after prayer to Almighty God for success in the spiritual war, we unsheathed the 'sword of the spirit,' and like David going to meet Goliath, we went in the name of Israel's God, to the conflict and in the name of God we set up our banners. The motto and watch-word was, where will we spend our eternity, with the good old war song:

Am I a soldier of the cross,
A follower of the Lamb?

We opened fire on the enemy. Some seemed to be crippled the first round, but not so bad but what they got away but the better part was they got back again. We faced the host for five days before we broke their ranks, and then the conflict began in earnest. The soldiers of Jesus took fresh courage and we sang:
Ho! my comrades see the signal
Waving in the sky,
Reinforcement now appearing,
Victory is nigh.

The whole country for miles became aroused and while I have fought many a battle here before and others with greater ability have gained glorious victories here, the people say there never was such a time in the history of the church. Husbands took their wives by the hand and came, stout hearted young men came, fathers came and maidens came, and tears streamed from the eyes that were never known to weep on occasions of this kind.

Our first baptismal scene took place on Tuesday the 29th, with hundreds lining the shore on either side. When 18 souls went down amid snow and ice in the bath of regeneration, and in the evening all were kneeling in confirmation service, a sight glorious to behold. Satan trembled, Christians rejoiced and the power of God was there.

But still the fight went on, the longer the contest the hotter it grew. Some times the soldiers seemed weary from continuous labor and then the artillery of God's power would strike conviction in some soul and they would leave the enemy's ranks and join the arms of the Lord then every body would rally and sing: 'Hold the fort' and we did as best we could in our weakness. Tuesday, Feb. 5th, found us again at the water side of Bro. Joseph Miller's fish pond where he, his wife and another sister passed through the waters of baptism. Still the battle raged and now the new converts began to sing:

But now I am a soldier
My captain's gone before
He's given me my orders
And tells me not to fear.

Others were captured, and on Thursday, Feb. 7th, found us again by side the beautiful stream where seven more souls passed through Jordan's wave and every body seemed to be happy and Satan trembled to hear them sing:

I want to see bright angels stand
And ready to receive me;
To bear my soul to Cannan's land
Where Christ has gone before me.

In the heat of contest hearts of stone would melt down and say from this time on we will live a different life.

God help them to cross the rubicon and on to victory.

We continued our warfare until Sunday night, Feb. 10th. Just thirty days conflict. When we came to look over the field we found we had captured 41; 28 were baptized, and 13 remain to be in the near future. God bless them all.

We were encouraged by sister Summers who came to our assistance in due time to add courage to interest, and we closed with the house densely crowded with earnest listeners, and like all other revivals, with many more very near the kingdom. May we all sing:

The war they here fight in,
Is not the war for me.
The war my heart delights in
Shall end in victory.
'Tis not a war, of flesh and blood—
I fight for heaven, I fight for God.
A kingdom with my rights in—
O that's the war for me.

May the blessings of heaven rest on the people for their kindness toward us.

WM. W. SUMMERS.

Self-denial does not belong to religion as characteristic of it. It belongs to human life, the lower nature must always be denied when you are trying to rise to a higher sphere.—H. W. Beecher.

Having carefully, even critically examined Bro. Mason's book, I am ready to express myself freely. While I cannot say amen to every idea advanced by the writer, I can say that for clearness, simplicity and force of reasoning in argument, it is not excelled. Some of the arguments are really new to me, whatever they may be to others. And they are all so comprehensive that all ought to read them, and I can see no reason why the book should not have an extended sale.

J. B. LAIR.

Olatha, Kansas, Feb. 10, 1889.